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of dictation, of counting letters, of addition, of copying letters, of combination. It may be measured, secondly, by measurement of the changes which it induces in various functions. Here we have the methods of esthesiometry, of algometry, of dynamometry, of tapping. Fatigue is itself conditioned upon age, sex, intelligence, individual type, season of the year, time of day, habit, training and interest, change of work, bodily posture, alimentary regimen (alcohol). The various subjects of study have different ponogenic coefficients. Physical exercise is decidedly ponogenic: hence educational gymnastics should be placed in the morning, hygienic gymnastics at the end of the school day. Fatigue offers a number of problems: the relation between objective and subjective fatigue, the relation between the physiological state of fatigue and power of effective work, the influence of will or interest on fatigue as physiological condition, the seat of mental fatigue, habituation to fatigue, the normal or abnormal character of fatigue, overwork or chronic exhaustion. These problems still await detailed study. Something may be said, however, in the light of our present knowledge. Thus, the idea of a reserve of energy throws light on various observations: on the dynamogenic value of certain stimuli, on the oscillation of work-curves, on the difference between fatigue and lassitude, on the effect of change of work, on sudden bursts of activity, on Janet's lowering of the mental tension. Overwork, again, seems to be due not to the amount or even to the difficulty of the work assigned, but to its nature; work of an inferior psychological kind is especially likely to induce it. Rest should be taken as soon as ever the signs of fatigue show themselves, though prevention is better than cure. The normal duration of the rest-period has not yet been determined. The best way to rest is to do nothing; and the best way to do nothing is to sleep.

Such, in outline, are the contents of the book. Every chapter has appended to it a selected bibliography. W. JENKINS.

*The Revival of Scholastic Philosophy in the Nineteenth Century.* By JOSEPH LOUIS PERRIER, Ph. D. New York, The Columbia University Press. 1909. pp. viii., 344. Price \$1.75.

"One of the movements that have excited the interest of the world of thought in the nineteenth century had been the revival of Scholasticism. The philosophy of the Middle Ages had been for centuries past buried in deepest oblivion. . . Suddenly, to the astonishment of all, Scholasticism has awakened from its slumber. It has appeared again in the face of the world, has been accepted by great minds, has been expounded and defended by powerful writers, and has given rise to a great number of interesting philosophical works. Its admirers have even tried, not only to prove its congruity with modern scientific results, but to show that it is the only system capable of explaining them." These sentences stand at the beginning of the Introduction of the work before us. As to the reasons for the scholastic revival, the author sums them up as follows. "An honest endeavor to seek the true philosophy in modern systems had been made for several centuries. But, from a Catholic standpoint, this endeavor had completely failed. . . . The more recent systems, Materialism, Kantism, Hegelianism, Positivism, were opposed to the Catholic faith. The influence of these systems had led many Catholics to advance dangerous theories. . . . Was it not better to return frankly to the philosophy which had reigned for centuries in the schools, . . . to find out whether the old Scholastic philosophy was not the true system? . . . Such is, in my judgment, the fundamental idea which inspired the neo-Thomists."

Neo-Scholasticism is, then, a philosophy thought out in conformity with Roman Catholic theology. Dr. Perrier has set himself a twofold

task with regard to it: an exposition and discussion of those principles of Scholasticism, a knowledge of which is indispensable to an understanding of the Scholastic revival; and an historical survey of the rise and progress of Scholasticism in the modern world.

The first part (chs. i.-viii.) opens with a chapter entitled: What is Scholastic philosophy? After weighing various definitions, the author concludes, somewhat vaguely, that "Scholastic philosophy is primarily and essentially the philosophy of the Middle Ages, and reflects the essential characters of that time. The greatest power in the western world . . . was doubtless the Roman Church. The Middle Ages were above all an age of faith." Hence "the harmony between philosophy and theology, although not peculiar to Scholasticism, is certainly its most distinctive trait." The modifications introduced by Neo-Scholastics may be classified under three heads: language and method (although the *Philosophia Lacensis* and Urraburu cling to Latin and the Thomistic method of argumentation); appreciation of historical studies (although Orti y Lara regarded historical inquiry as vain bibliomania); and respect for modern science (although Mazella holds to a doctrine of creation *in statu perfecto*).

The following chapters deal with scholastic logic, scholastic metaphysics, scholastic cosmology, scholastic psychology, scholastic natural theology, and scholastic moral philosophy. The exposition is both cursory and controversial. Experimental psychologists, we are told, "limit themselves to measuring on the skin of the forehead the degree of fatigue produced by an intellectual work." Their harmless preoccupation with one another's foreheads enables metaphysical psychology to enjoy an independent existence. Metaphysical psychology then spends its time in drawing a distinction between Phantasm and Idea, by the help of which it hopes to settle the question of abstract ideas; in tabulating under six heads the characteristics which separate sense from intellect, and in explaining that the soul, "properly speaking, is not in the body at all; it simply acts upon the body, and touches it as a piece of bad news touches our heart." This is a mode of contact unknown to experimental psychology; and while the formula *Tota in toto et tota in aliqua parte* "thus understood" may "lose all its material flavor," it certainly does not "step forth as a flash of genius, as a profound truth which commands our admiration and our assent."

The causes which led to the downfall of Scholastic philosophy in the fifteenth century were of two kinds, external and internal. Among the most important of the external causes the author reckons the humanistic movement, the progress of science, the rise of Protestantism, and the invention of printing. The chief internal causes were the substitution of vain subtlety for profound reasoning, the undue elevation of the argument from authority, and active opposition to the teachings of science. The reasons for the modern revival of Thomism we have given above.

The second part of the work contains an historical sketch of this revival in Italy, in Spain, Portugal and Spanish America, in Germany and Austria, in France, in Belgium, in other European countries (Hungary, Bohemia, the Netherlands, England), and in the United States and Canada. This part of the work seems to be competently written and is of distinct value. It concludes with a bibliography of the Neo-Scholastic philosophy, which comprises 13 periodical publications and over 2,000 books and articles.

S. POST.

*Is Immortality Desirable?* By G. LOWES DICKENSON. The Ingersoll Lecture, 1908. Boston and New York, Houghton Mifflin Company. 1909. pp. ii., 63. Price 75c.

While recognizing that there are many indifferentists and pessi-

mists, the lecturer believes that in the matter of personal immortality most normal persons are optimists. He sums up his own feelings on the question as follows: "The conception that death ends all does not empty life of its worth, but it destroys, in my judgment, its most precious element, that which transfigures all the rest; it obliterates the gleam on the snow, the planet in the east; it shuts off the great adventure, the adventure beyond death." The lecture ends with a plea on behalf of the enquiries undertaken by the Society for Psychical Research.

F. JONES.

*Race Questions, Provincialism, and Other American Problems.* By JOSIAH ROYCE. New York, The Macmillan Co. 1908. pp. xiii., 287. Price \$1.25.

In this little volume Professor Royce has brought together five addresses, delivered at various times and dealing with various subjects, but all illustrating that general doctrine about life which he has set forth in *The Philosophy of Loyalty*. The book may, then, be regarded as "an auxiliary to its more systematic predecessor."

The first address, on *Race Questions and Prejudices*, was read before the Chicago Ethical Society in 1905, and afterwards published in the *International Journal of Ethics*. It is an effort to express and to justify, in the special case of the race problems, the spirit elsewhere defined by the author as 'loyalty to loyalty'. Professor Royce begins with an appeal to the concrete, with the mention of two instances which bear upon the meaning of race prejudices: the lesson of human energy and devotion recently taught us by Japan, and the lesson to be learned, in a more restricted field, from the success of English administration and English reticence in Jamaica and Trinidad. Passing then to a wider consideration, he discusses race and the tests of race, and comes to the conclusion that "there is hardly any one thing that our actual knowledge of the human mind enables us to assert, with any scientific exactness, regarding the permanent, the hereditary, the unchangeable mental characteristics which distinguish even the most widely sundered physical varieties of mankind." We do not scientifically know what the true racial varieties of mental type really are." What then are our race-problems? They "are merely the problems caused by our antipathies." Antipathies are elemental and momentous, because we are by heredity doomed to be interested in all facts which may prove to be socially important. But we may not sanctify our illusions by the name of science.

The second address, on *Provincialism*, was read as a Phi Beta Kappa address at the State University of Iowa in 1902. A 'province' is defined as "any one part of a national domain, which is, geographically and socially, sufficiently unified to have a true consciousness of its own unity, to feel a pride in its own ideals and customs, and to possess a sense of its distinction from other parts of the country." And 'provincialism' means, "first, the tendency of such a province to possess its own customs and ideals; secondly, the totality of these customs and ideals themselves; and thirdly, the love and pride which leads the inhabitants of a province to cherish as their own these traditions, beliefs and aspirations." Provincialism, as thus understood, serves to correct three evils in the American world: the evil due to the presence of a considerable number of not yet assimilated newcomers in most of our communities; the evil due to excess of imitation, itself an aspect of the constant tendency of modern life to the mutual assimilation of various parts of the social order; and in particular, the evil arising from the rule of the mob-spirit. These evils may, by the help of provincialism, be met in four ways. The province should be, to all of us, an ideal rather than a boast. Provincialism should mean, again, a deter-